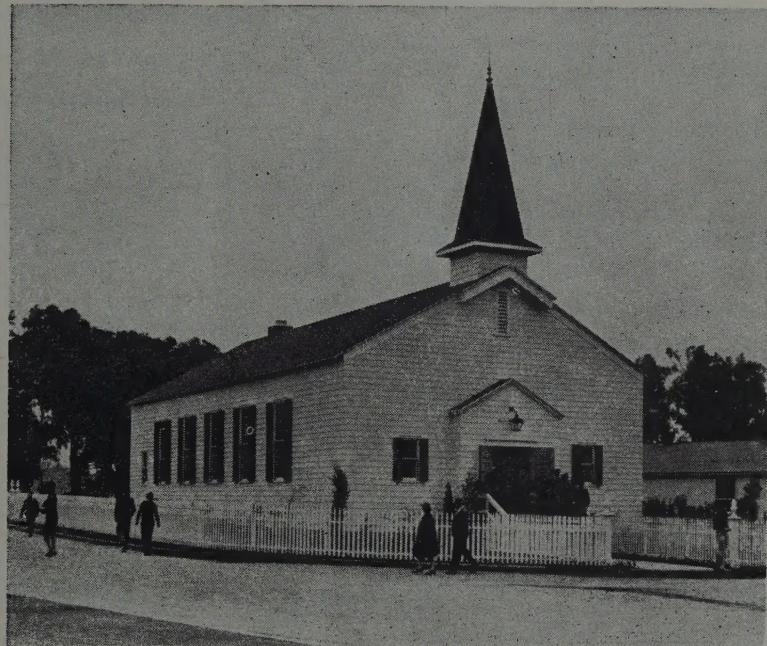


FEDERAL COUNCIL

Bulletin

VOL. XXV, No. 2

FEBRUARY, 1942



Signal Corps, U. S. Army

Post Chapel at Fort MacArthur, California

• A JOURNAL OF INTERCHURCH COÖPERATION •

Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION, ANNUAL MEETING Chicago, Ill.	February 9-14, 1942
ALLIANCE OF REFORMED CHURCHES, WESTERN SECTION Atlantic City, N. J.	February 10, 11, 1942
COMMITTEE OF REFERENCE AND COUNSEL, FOREIGN MISSIONS CONFERENCE New York, N. Y.	February 17, 18, 1942
NATIONAL STUDY CONFERENCE ON THE CHURCHES AND A JUST AND DURABLE PEACE Delaware, Ohio	March 3-5, 1942
FEDERAL COUNCIL OF CHURCHES, EXECUTIVE COMMITTEE New York, N. Y.	March 13, 1942
UNITED STEWARDSHIP COUNCIL Chicago, Ill.	April 7, 8, 1942
GENERAL SYNOD, REFORMED PRESBYTERIAN CHURCH Sparta, Ill.	May 19, 1942
GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN THE U. S. A. Milwaukee, Wisc.	May 21, 1942
NORTHERN BAPTIST CONVENTION Cleveland, Ohio	May 26-June 1, 1942
GENERAL ASSEMBLY, UNITED PRESBYTERIAN CHURCH Columbus, Ohio	May 27, 1942
GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN THE U. S. Knoxville, Tenn.	May 28, 1942
GENERAL SYNOD, REFORMED CHURCH IN AMERICA Albany, N. Y.	June 4, 1942
NATIONAL BAPTIST SUNDAY SCHOOL AND D. T. U. CONGRESS OF AMERICA Atlanta, Ga.	June 23-28, 1942
GENERAL COUNCIL OF CONGREGATIONAL CHRISTIAN CHURCHES Hanover, N. H.	June 23-30, 1942
SEVENTH DAY BAPTIST GENERAL CONFERENCE Salem, W. Va.	August 18-23, 1942
NATIONAL BAPTIST CONVENTION, U. S. A., INC. Memphis, Tenn.	September 8-13, 1942

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FEDERAL COUNCIL BULLETIN

A Journal of Interchurch Coöperation

Issued by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

CONSTITUTED BY TWENTY-FOUR NATIONAL COMMUNIONS

National Baptist Convention	African M. E. Zion Church	Syrian Antiochian Orthodox Church of North America
Northern Baptist Convention	Colored M. E. Church in America	United Brethren Church
Congregational Christian Churches	Moravian Church	United Church of Canada
Disciples of Christ	Presbyterian Church in U. S. A.	United Lutheran Church
Evangelical Church	Presbyterian Church in U. S.	(Consultative Body)
Evangelical and Reformed Church	Protestant Episcopal Church	United Presbyterian Church
Friends	Reformed Church in America	Church of the Brethren
The Methodist Church	Reformed Episcopal Church	(Pending confirmation by Biennial meeting)
African M. E. Church	Seventh Day Baptist Churches	

VOL. XXV, No. 2

FEBRUARY, 1942

THE EDITORIAL OUTLOOK

World Day of Prayer

February 20, 1942

What shall it profit—all this world-wide praying—

If we forget words spoken on a hill?

“First be thou reconciled, then bring thine off’ring.”

(Words uttered long ago, but living still!)

Love, Love Itself, we beg, come close and closer,
Folding the nations gathered now to pray,
Lighting our world that travails in the darkness,
Showing Thyself, the Life, the Truth, the Way.

Lord, ere we lay our gifts upon Thine altar,
Cleanse every heart from bitter, vengeful hate.

Help us to pray in love, for eyes now blinded:
“Open them, Lord, before it is too late.”

Bertha Gerneaux Woods.

Race Relations in Our Democracy

The denial of brotherhood between races is explicit in the Nazi regime which challenges our democratic civilization. That denial is an essential factor in an ideology which we abhor. Carried into practice, it has outraged our conscience.

We Americans are committed to the principle of equal opportunity and justice for all men without discrimination on account of race, color

or creed. Our practice as a nation has been relatively so enlightened that it cannot appropriately even be compared with the practice of the present regime in Germany. Nevertheless, our practice is in some respects embarrassing to us as a nation which is fighting for democracy in opposition to the program of *Mein Kampf*. What sardonic delight the Propaganda Minister of Germany must take in the occasional race riots which occur in our country! He exploits such exceptional abuses in our national life and magnifies them, representing them to be characteristic. Wherever he finds evidence of race discrimination in America he waxes eloquent in sarcasm over our hypocrisy, our failure to practice what we preach.

Race Relations Sunday and the observance of Brotherhood Month become, therefore, of unprecedented importance this year. Sunday, February 8th, marks the twentieth annual observance of Race Relations Sunday. On that day thousands of services and meetings will witness to the concern of American churches for racial goodwill. This witness will go beyond words. Ministers and choirs will be exchanged between the congregations of different racial groups. In many places these groups will meet together for worship and study.

This kind of thing will happen in the churches not so much because it is in harmony with the American ideal, as because it is a requirement of

our Gospel. In Christ no color line can stand as a barrier. This is one of the religious bases of democracy in America. It is because we have recognized men of different races to be of equal worth in the sight of God that we strive to abolish discrimination and to establish genuine brotherhood. If our Christian churches were to abandon this struggle, what would happen to minority groups in our midst? We dare not be complacent, because brotherhood is not yet fully practiced even in the churches. But even so, in thousands of communities across this country, both North and South, the churches have been ahead of the general community practice. Many interracial committees have been initiated and promoted by the leaders of the churches.

As we devote ourselves to the promotion of brotherhood our highest purpose is to do God's will. But this year our witness will have another significance: it will demonstrate true democracy and thus increase faith in it and loyalty to it. Race Relations Sunday will help to prove the sincerity of such professions as that in the recent Message to our Fellow-Christians from the Federal Council:

"As citizens we gratefully acknowledge a priceless national heritage of freedom and democratic ideals for which earlier generations struggled and sacrificed. We cherish this heritage more deeply when we see it attacked by a totalitarian threat. We are resolved to defend it from the menace of rival systems from without and from the degradation of abuse or neglect from within. It is our high obligation to bequeath our heritage unimpaired and strengthened to those who follow us. We rededicate ourselves to the highest purposes of this nation and to its unfinished task of building a more truly free and democratic society."

Auto Tires for Ministers

Word has just come from Mr. Leon Henderson, administrator of the Office of Price Administration, that ministers of religion are to be included in the group eligible to purchase automobile tires under the rationing system. Mr.

Henderson's announcement says:

"Clergymen in many communities, particularly where the population is scattered, are compelled to depend upon their cars to reach the bedside of the sick or dying, or to conduct services that are essential to the spiritual welfare of the public.

"As amended, the tire order will place the needs of clergymen on a par with those of doctors, nurses and other occupations and professions whose services are essential to public health and safety."

This modification of the regulations for rationing tires is gratifying recognition of the importance of the work of the Church in the life of the American people.

We are confident that we speak for the ministers of the country when we say that they will exercise the greatest possible economy in the use of automobiles in order to conserve the limited rubber supply for defense purposes. City ministers, we are sure, will use trolley-cars and buses wherever possible, in order that their brethren in rural areas, where distances are great and other means of transportation than automobiles are not available, may be able to carry on their work.

What War Does to Evangelism

War affects evangelism. The common belief is that war has a beneficial effect on evangelism, that it stimulates revivals of religion which result in unusual numerical increases in the churches. Unfortunately, the facts indicate quite opposite effects.

The late Herman C. Weber charted the effects of war on evangelism for the period from 1849 to 1937. Seven major Protestant denominations were studied and the statistical results were made into a graph. This graph plainly indicates that when our nation has become involved in war serious evangelistic losses have resulted.

During the Civil War the graph shows a precipitous drop of five per cent in the number of new members added to the churches. Following that war evangelism shows a steady increase. The same effects are indicated by the graph for the Spanish-American War and the World War. No, war does not help evangelism.

Those who are charged with responsibility for evangelism, pastors and laymen alike, must give unusual attention to it in the days ahead lest,

forgetting their primary work in the Church, they permit similar irreparable losses to result from this war.

The Church will not find it easy going in the days to come. It was not easy going in the first century but in spite of difficult circumstances remarkable evangelistic results were achieved which now bring forth the admiration of all of us.

What about our young men in the army camps and naval bases? What is our answer with regard to the thousands of children and young people in no Sunday school whatsoever? What about the unreached and overlooked groups and communities where the Gospel is needed?

A part of the answer from the Church is to be found in the United Christian Education Advance Movement of the International Council of Religious Education. Another answer is to be found in the Christian Mission to Army and Navy Camps by the Department of Evangelism of the Federal Council and the National Christian Mission to be held by this Department also in forty-five cities across America during January and February.

This is no time for a retreat in evangelism. There is no direction for the Church to take in this dark hour but forward.

Concerning Parallelisms

In the spring, 1941, issue of *Christendom*, Dr. Adolf Keller commented about the parallelisms that are manifest if one compares five or six recent Papal Encyclicals with the messages and reports of the Ecumenical Conferences of Stockholm and Oxford. Dr. Keller's extensive studies led him particularly to declare the "striking similarity" in numerous passages of Encyclicals on social and economic issues and the Stockholm and Oxford reports on the same problems. This similarity is evident, he says, "not simply in the practical advice which the Church gives for dealing with these problems, but in the establishment of the leading principles from which the practical application is deduced." Further: "With respect to a large number of these state-

ments nobody who did not have a literary knowledge of the original documents, could say whether they came from Rome or Oxford. They are ecumenical."

A new documentation of numerous official social declarations, from 1891 to the present, has just been made. It includes those of organized Judaism, as well as Catholic and Protestant pronouncements. On sixteen subjects it is clearly shown that three great faiths have often made parallel official statements. There are thus published "side by side," we believe for the first time in this way, extensive quotations from the three sources. At different times and places, through different organizations and agencies, statements have issued forth showing large areas of agreement, often identity of spirit. Differences of emphasis are noted, of course, and it is also recognized that there is not agreement on all issues. This interesting document* has been compiled and edited quite appropriately by a Federal Council secretary.

The social teachings thus collected and interpreted are on the following subjects: The Basis of the Social Order; Motives in Social Life; Sacredness of Personality; Social Responsibility of Ownership; Social Insurance; Right and Freedom of Organization; Conciliation, Mediation and Arbitration; Minimum and Living Wage; Hours of Work and Days of Rest; Women in Industry; Economic Democracy; International Economic Coöperation; Civil and Religious Liberties; Racism; Coöperatives; Agriculture; Post-War Social Reconstruction.

For these great teachings of religion about the good society we are all thankful. They have value now and will have value beyond our current crisis. And certainly all thoughtful people of good will will pray that those committed to religion will go forward, without loss of conviction, toward more common interests and more work shoulder to shoulder on community tasks. With God's help, we may do more together for our communities, and for one another.

*The Federal Council's Literature Department will fill orders for the booklet, *Religion and the Good Society*, edited by Benson Y. Landis, published January, 1942, by the National Conference of Christians and Jews, at 50 cents a copy, postpaid.

The Chaplaincy---A Call

THE Navy is asking for 70 additional Protestant chaplains at once and the Army for 700 by the end of September. At the end of November, 1941, there were 123 in actual service in the Navy, 1219 in the Army, and 102 in the Civilian Conservation Corps.

The call for this additional personnel has been sent by the General Commission on Army and Navy Chaplains to leaders of the thirty larger Protestant denominations which the Commission represents. Applicants must be between the ages of 24 and 45 and must be graduates of accredited colleges and seminaries. The physical examination is the same as for any other officer. The army requires three years of pastoral experience; the Navy accepts a man directly from seminary. Both services require denominational endorsement which, for Protestants, is secured through the General Commission on Army and Navy Chaplains, Woodward Building, Washington, D. C.

In the Army it is planned to have one chaplain for approximately 1200 soldiers. He is not responsible as he used to be, for a great variety of social and recreational activities. He is the only minister of the Gospel who is continuously with the men, sharing their experience, serving them as pastor, available at all times for moral and spiritual help.

According to a recent report, 604 new chapels had been built in army posts, camps and stations. These chapels, used for Catholic and Jewish services as well as Protestant, are equipped with organs. Communion sets are provided for Protestant use. Services and Bible classes are well attended.

Because of his greater freedom from administrative responsibility the chaplain is giving more pastoral attention to individual men. In cases of sickness or discipline the spiritual adviser has many contacts. During the past fiscal year army chaplains performed 2,670 baptisms and officiated at 3,172 funerals, according to a report in the Washington *Sunday Star* of January 11, 1942.

The characteristics of a good chaplain were outlined in a recent letter from Bishop Adna Wright Leonard, of Washington, Chairman of the General Commission on Army and Navy Chaplains, as follows:

"If the chaplain is to fulfill his high command he must understand men; he must know how to sympathize with men when they need sympathy; and to give encouragement where that is most needed. He must live the Gospel he preaches for if he does not do that there are no men anywhere who will so quickly discount religion as soldiers when they discover insincerity or inconsistency in the life and conduct of the chaplain.

"Let the chaplain be a man's man without cant or hypocrisy and an ideal in faith and practice. When men in the service discover that their chaplain is the kind of man a chaplain should be, they will give him their confidence; they will trust him with their most sacred pos-

sessions; and they will form a growing respect and reverence for religion because they have discovered in him a man who will not 'let them down' in any moral or spiritual situation."

In the judgment of Rev. S. Arthur Devan, Director of the General Commission, "probably there never has been such an opportunity in this country for spiritual ministry to youth as that provided by the chaplaincy under its present conditions." Mr. Devan pleads that the finest younger ministers of our churches should offer themselves for this service.

New Secretary for Interseminary Movement

The Interseminary Movement announces the appointment of Mr. Cyrus R. Pangborn as its secretary, succeeding Roy J. McCorkel.

Mr. Pangborn was graduated *cum laude* from Kansas Wesleyan University. As an undergraduate he was a leader in campus and intercollegiate religious activities, served on the National Intercollegiate Christian Council and as Chairman of the Student Christian Movement Council of the Rocky Mountain Region. He was graduated in 1940 from the Yale Divinity School, where again his record was notable. During the past year he has served Colgate University as director of the Student Union and Christian Association activities.

During the coming year, the chief emphases of the Interseminary Movement which Mr. Pangborn will be representing, will be

The central task of the Church in the world today; How theological students may help in the ecumenical and missionary movements and in strengthening the World Council of Churches, now in process of formation;

Strengthening the leadership of the seminaries in the Student Christian Movement in this country and in its relation to the World Student Christian Federation;

Encouraging common ventures of practical Christian significance to personal and social life today.

Monographs in Information Service

Among recent numbers of *Information Service* are the following, available from the Federal Council's Department of Research and Education at the prices indicated:

The Church and Farm Ownership, Nov. 1, 1941, 5 cents.

The Second Conference on Science, Philosophy and Religion, Nov. 8, 10 cents.

Church and State—Some Current Issues, Nov. 15, 5 cents.

The Closed Shop and the Public, Nov. 22, 5 cents.

Rates will be quoted on quantities.

Building a Brotherhood Worth Defending

A Message for Race Relations Sunday, February 8, 1942, and Brotherhood Month from The Federal Council of the Churches of Christ in America.

"For all the law is fulfilled in one word even this: thou shalt love thy neighbor as thyself." Gal. 5:14.

WE seek a democratic society based upon the Christian ideal, in which people of every race share equal rights and privileges without bars to fellowship. Such a democracy—Christian in its spirit and outlook—is yet to be attained. Though its pattern is in our mind, it has been embodied in our creeds more than in our deeds. Now when we are gravely concerned with the fate of democracy elsewhere in the world, we must confess with sorrow that we have not yet succeeded in making it a reality in America.

But we unhesitatingly proclaim our abiding faith in brotherhood as the will of God for mankind and our determination to bring all our institutions and all our relationships under the sway of truly democratic principles. We believe that through the grace of God the contrast between our ideals and our practice can be progressively resolved. The sores of our society can be healed. The relations between Negroes and whites, between Indians and whites, between Jews and Gentiles, between those who are of Mexican and Oriental extraction and those who are not, can be made right. Labor and industry need no color line; culture requires no racial walls. Educational opportunity is everyman's birthright.

Our love for America requires such fellowship. Only as all of us, whatever our color or culture, are fused into a living unity of purpose and effort can we maintain here a citadel of democracy.

Here and there are clouds "as big as a man's hand," indicating that earnest prayers for a more Christian society are being answered. They are seen wherever caste attitudes are being questioned or abolished, wherever citizens without discrimination are afforded a share in moulding the community, wherever individuals and groups are working for better race relations, wherever better understanding is fostered and true brotherhood begins to grow. A clearer pattern of democratic brotherhood is emerging from the confusion of race and class conflict.

Let us translate that pattern into a social program. Our pronouncements must now be supported by our practices. Where attacks are made upon Jews or the sinister spirit of anti-Semitism appears, we must protest in the name of Christ and His Church. Where Negroes are excluded from sharing in the defense of our country, we Christians must act in the name of justice. Where any racial minority within our borders is exploited or barred from equal opportunity, we Christians must take a stand

for the sake of our faith. We must, furthermore, create a genuine fellowship that will prevent the development of such injustices toward any group.

Our love for the Church requires that it be preeminently the abode of fellowship. The Church, by reason of its origin in the universal Christ, must be a brotherhood of all peoples, remembering that in Him there is neither Jew nor Greek, barbarian, Scythian, bond nor free. Therefore, let every follower of Christ search his own soul to see if any enemies of brotherhood are lurking there. Let him examine his own daily relationships. Let us all in this awful and creative hour march resolutely forward, not faithless nor fearful, but confident of the future when democracy and brotherhood are one.

"If a man say I love God and hateth his brother whom he hath seen, how can he love God whom he hath not seen."—I John 4:20.

The Donation of Blood

The Executive Committee of the Federal Council on January 23 adopted the following statement concerning the donation of blood:

"For the first time in the world's history it is now possible for one to give his blood in the certain knowledge that it will save the lives of others without the loss of his own life. Methods which science has disclosed and which the American Red Cross now utilizes make it possible to give blood in New York which may save life in China, or to give it in Seattle to save life in Iceland. There is a special significance in the method by which the gift of blood is made, for in becoming an unknown donor to a 'blood bank' one is not giving his alms 'before men to be seen of them.'

"It would seem the privilege and obligation of the Christian in good health to give of his blood as well as his substance for the relief of suffering and the saving of life wherever those in need can be reached. We commend this to all Christians in good health, not only as a patriotic act but also as a Christian service.

"The findings of science that there are types of blood give no ground for the belief that these types divide according to racial lines. Leading scientists declare that there is no scientific justification for the myth that blood is a basis for racial discrimination. They illustrate the truth of the Holy Scriptures that God 'hath made of one blood all nations of men'."

Plans for Wartime Service

THE first meeting of the new Coördinating Committee for Wartime Service is to be held on February 3. The plan for the Coördinating Committee was adopted by the Federal Council at a special meeting of its Executive Committee held on December 30, to consider the wartime responsibilities of the churches. At that time a review of the situation made it clear that, in the main, the necessary agencies for co-operative service designed to meet the present emergency were already in existence but needed to be drawn together into a unified program.

The meeting on February 3 will be attended by representatives of the following agencies:

General Commission on Army and Navy Chaplains
 Christian Commission for Camp and Defense Communities
 Committee on the Conscientious Objector
 Committee on Foreign Relief* Appeals in the Churches
 Commission to Study the Bases of a Just and Durable Peace
 Committee on Aliens and Prisoners of War in America

The membership of the Coördinating Committee for Wartime Service includes the following chairmen of the agencies listed above: Bishop Adna W. Leonard, Dr. G. Pitt Beers, Bishop G. Bromley Oxnam, Dr. Lewis S. Mudge, Mr. John Foster Dulles and Rev. Almon R. Pepper. The executives of each of these agencies and one other representative from each will also serve on the Coördinating Committee. Ten members-at-large are being appointed. Dr. Luther A. Weigle, President of the Federal Council of Churches, will serve as the Chairman of the Coördinating Committee.

Several of the agencies included in the Coördinating Committee represent other bodies as well as the Federal Council. The Christian Commission for Camp and Defense Communities and the Committee on Aliens and Prisoners of War in America are maintained jointly by the Federal Council and the Home Missions Council. The Committee on Foreign Relief Appeals in the Churches is maintained jointly by the Federal Council and the Foreign Missions Conference of North America.

The main function of the Coördinating Committee will be to secure effective coöperation in meeting wartime needs. If needs emerge for which provision is not already made, the Coördinating Committee will have the responsibility of recommending plans.

While the Coördinating Committee for Wartime Service brings into a unified plan all phases of wartime work to which the Federal Council is directly related, a wider coördination is under consideration as a further goal. The Federal Council's Executive Committee, on Decem-

ber 30, issued an invitation to the other interdenominational agencies to consider whether they might not all join in a single, inclusive wartime commission. This overture is in line with the proposal made at Atlantic City, December 9-11, 1941, as reported in the last issue of the BULLETIN, looking toward a unification of all interdenominational work.

The Federal Council's invitation to the other interdenominational agencies was based upon the following resolution of its Executive Committee:

"WHEREAS, the Conference on the Closer Relationships of General Interdenominational Agencies, held at Atlantic City December 9-11, 1941, recommended that the several agencies 'proceed at once to the necessary steps for further coöperation through the organization of such joint service departments as may be found feasible';

"Resolved that the Federal Council of the Churches of Christ in America invite each of the interdenominational agencies which participated in the Atlantic City meeting to enter into conference, through three designated representatives, on the practicability of setting up a comprehensive inter-council agency for dealing with the whole wartime responsibility of the coöperating churches."

"Prostitution and the War"

Under the above title the Public Affairs Committee is publishing a pamphlet which will be useful to every minister or social worker interested in the problems of prostitution or venereal disease, especially in communities near training camps and defense industries. The pamphlet is written by Philip S. Broughton who is with the Federal Security Agency in Washington. Although Mr. Broughton is personally responsible for the views in the pamphlet, they reflect official policy.

"Segregation is not the answer," according to Mr. Broughton. Furthermore, "segregation increases disease." The pamphlet makes a strong case for repression of prostitution and sets forth many factors which will be useful to churches as they try to improve the moral conditions in the communities where prostitution is an increasing problem. "Prostitution and the War" is available at 10 cents a copy from the Public Affairs Committee, at 30 Rockefeller Plaza, New York.

The Church of Scotland

A host of American friends are saddened by news of the death of Dr. Macdonald Webster, General Secretary of the Overseas Department of the Church of Scotland for many eventful years.

He was buried in Liverpool. While a large number of Dr. Webster's friends honored his memory at a Memorial Service in St. George's West Church, Edinburgh, the funeral service was held in Sefton Park Church, Liverpool. It was conducted by Rev. William Sutherland, M.A., minister of Sefton Park Church, with Rev. John A. Tweedie, representing the Jewish Mission Committee, and Rev. Alexander King, M.A., representing the Colonial and Continental Committee.

Foreign Missions Face Greatest Challenge With Christian Courage

By HENRY SMITH LEIPER

AS one who has had the privilege of attending almost every annual meeting of the Foreign Mission Conference for two decades, I came away from the Trenton meeting—January 12-14—with increased assurance that the present terrific testing time will lead to greater strength. Never since the Boxer Rebellion have there been such reports of disaster from great mission fields. In the areas swept into the theater of Pacific (sic!) warfare there are almost exactly 1800 missionaries from North America—counting wives and children. 754 are in occupied China and 430 in the Philippines. With most of them it is all but impossible to communicate. These bare facts give only a small idea of the problems which confront the boards, 340 of whose secretaries and members met in the 49th Annual Conference of the organization, which represents 122 boards in North America.

The session began on Monday with special commission meetings and in the evening there was held a joint session with the Home Missions Conference to discuss the plan for holding a large Christian World Mission Convocation in Cleveland the second week in December. General, although not quite unanimous, informal approval was given to the idea.

Tuesday was largely given to a careful and original analysis of the entire foreign mission situation. Dr. Emory Ross, secretary of the Conference, pointed out in a very striking address that it is true of the missionary enterprise as of our nation that: "We can't be free alone. Mere defense will win no war. Although we are well-equipped for the work of twenty years ago, that world is gone. We are not equipped as we should be to meet the challenges of today. The world's chief trouble is that Christianity is not fully in action unitedly. Separate boards are often inclined to follow the policy of acting separately instead of unitedly. They will pool their problems but not their powers. A good church trying merely to be a good church in a bad world can fail and be choked out." The extent of these powers is indicated by the fact that there are still 12,000 missionaries of these boards and that the total appropriations for the work during the last year amounted to \$20,000,000.

One felt that belatedly there has come to the missionary enterprise a recognition of the fact that it could have a tremendous place in the building of a basis for a just and durable peace. This type of emphasis might revive the lay support, which everyone acknowledges is not what it should be. For example, a representative of the Laymen's Missionary Movement said: "There is a low

amount of conviction among men of the younger age concerning foreign missions. This is a tragic fact. That conviction is lower than you think."

Dr. John R. Mott, who has been associated with the Conference from its beginnings, gave an impressive survey of the accomplishments of a half-century and, after facing the dangers and difficulties of the present, sounded a note of undiscouraged faith with regard to the future. "The light shines in darkness," he said, quoting the Moffatt translation, "and the darkness cannot put it out." The best days, according to Dr. Mott, lie ahead; first, because of the larger number of Christians in the world—ten million more in India, for example, than half a century ago; because of larger knowledge and experience; because of better organization; because of momentum gathered in the past; because there are so many more open doors than heretofore; and because there are sterner challenges now. The trouble we are facing, while representing man's extremity, represents God's opportunity. To grasp the opportunity, we must have preparedness, a sense of priorities, all-out commitments, and be ready for great renunciations.

A review of the situation in the Far East was made by able missionaries recently returned. Many intensely interesting and hitherto unknown facts came out in the review of the situation, particularly in China and Japan, as the Conference was reminded of the death from bombs and guns of twelve missionaries in China, with other deaths indirectly resulting from the war; of the reduction from a total of 800 to about 60 missionaries in Japan; and of the pressures upon Christian work in the areas under Japanese control. There are 1800 American missionaries in the areas either now controlled by Japan or threatened by Japan.

The special problems of Christians in Japan were studied with insight and Christian forbearance. It was hoped that ways would be found to meet the present emergency as ways have thus far been found of caring for the missions orphaned by the situation in Europe. Dr. Warnshuis, who has done a magnificent work in this regard, reviewed the ways by which this has been accomplished and showed how spiritual fellowship has not been broken in spite of war. Dr. Warnshuis said: "As we confront the tragedy of what has happened to the missionary enterprise there is no virtue in being moved to tears unless we are moved to something else. Nothing weeps more copiously than a block of ice. But the Christians of America have been moved to something else. Every mission that was orphaned has received such help as was

needed to go on. Aid to 120 missions in 20 lands has been provided. Not one missionary has been withdrawn for lack of foreign support. The joint giving of this and other defending countries free to contribute has produced so far \$1,600,000 in special gifts for orphaned missions." In the building of the ecumenical movement the strong backbone of which is the missionary enterprise, God has acted and forged the fellowship that is standing the strain today.

Africa and Arabia were included in the general review through the participation of Miss MacKinnon and Dr. Van Ness.

"Free China as an area where there is opportunity for new work" was the subject of a very effective panel discussion led by Dr. Decker, participated in by a group of missionaries ably assisted by Dr. Timothy T. Lew, secretary of the National Christian Council in China, who has recently arrived in the United States.

Final discussions had to do with missionary action in war and post-war periods and the possibility of a great advance in Latin America. This story was ably told by Dr. John A. Mackay, President of Princeton Theological Seminary, long a missionary in Latin America.

No account of the Trenton meeting would be complete which failed to take note of the very beautiful worship services planned and led by Dr. Frank T. Cartwright, of the Methodist Board, himself a former missionary in China. They gave to a deeply moving and significant series of discussions a tone which comported well with the mood of undiscouraged Christian leadership in a world of transition.

"America's Prayer Minute"

The launching of "America's Prayer Minute" occurred on the evening of New Year's Day at 6 o'clock (E.S.T.) The proclamation of January first as a National Day of Prayer by the President of the United States gave added significance to the beginning of this movement for concerted prayer across the nation, which will continue during the period of our national emergency.

The Mutual Broadcasting System is giving a minute daily at 6 o'clock (E.S.T.) at which time a prayer is read over its coast-to-coast facilities. Mutual began this observance of "America's Prayer Minute" on Tuesday evening, January 6, and expects to continue indefinitely. The Federal Council, through its Departments of Evangelism and Religious Radio, is coöperating with Mutual in this plan. The prayers are written by different individuals representing the three faiths—Jewish, Catholic and Protestant. The Department of Evangelism is responsible for securing the prayers from the Protestant group.

A booklet of prayers has been prepared by the Department of Evangelism for use in the keeping of this sacred Minute.

New Publications

A Message to Our Fellow-Christians—from the Federal Council of the Churches of Christ in America, adopted by the Executive Committee, December 30, 1941. This was printed in full in the January issue of the BULLETIN. Single copy, 3 cents; \$1.00 per hundred. Order from the Federal Council of Churches.

America's Prayer Minute—a 22-page vest pocket collection of prayers suggested for use in connection with the daily observance of America's Prayer Minute. Single copy, 5 cents; 2 cents each in any quantity. Order from the Department of Evangelism.

Continuing Education for the Minister in Town and Country, 1942—a description of schools, institutes, graduate courses, conferences, camps, to be held at agricultural colleges, theological seminaries, etc. Available from the Committee on Town and Country.

Suggestions for Observance of Rural Life Sunday, May 10, 1942—an order of worship, suggested themes, proposed schedule for the day, the origin of Rural Life Sunday, a new hymn, and a bibliography of pamphlets. Single copy, 3 cents; reduction for quantities. Order from the Committee on Town and Country.

Social Justice and Economic Reconstruction—Towards a Christian Britain—a statement by the Commission of the Churches for International Friendship and Social Responsibility, with a Preface by the Archbishop of York, Chairman of the Commission. Single copy, 10 cents; reduction for quantities. Printed in America for the information of the churches by the Department of the Church and Social Service.

Peace Without Platitudes—by John Foster Dulles. A reprint of the article in the January, 1942, issue of *Fortune Magazine* by the Chairman of the Commission to Study the Bases of a Just and Durable Peace. It includes an analysis of the "Atlantic Charter." Single copy, 5 cents. Order from the Commission.

Alert!—by Leslie Bates Moss. A 60-page pamphlet containing the series of 17 weekly World Travelogs presented by the Blue Network of the National Broadcasting Company from April through July, 1941. Single copy, 5 cents. Order from Leslie Bates Moss.

The Church at Work in Camp Communities—a 24-page pamphlet containing advice and information to churches near camps on such topics as the following: Coöperation with Chaplains, Coöperation with the U.S.O., Home Hospitality, Counselling, Officers' Families, Counsel in Cases of Proposed Marriage, Trailer Chapels, How Churches Organize for the Task, and Principles of Successful Programs. Single copy 10 cents; 10 or more copies 5 cents; \$2.50 per hundred.

The address from which all the above publications are to be ordered is 297 Fourth Avenue, New York.

Religious Work in Correctional Institutions

THREE has not been, so far as is known, any systematic study in recent years of the extent or nature of Protestant religious work in penal and correctional institutions. Recently the Commission on Prison Chaplains coöperated with the American Prison Association in a questionnaire study to secure such information.* Though only an introductory inquiry, this demonstrated that such religious ministry is more widespread than is generally thought but that the churches as such have had little to do with its development.

There were 61 full-time Protestant chaplains in as many state and federal correctional institutions, and 68 part-time chaplains serving 72 other institutions in 1940. Full-time chaplains are those serving forty or more hours per week, while part-time chaplains serve from one to 39 hours per week. Information was secured from 239 out of the 276 state and federal institutions, of which 31 were federal. Thus the data represent 87% of all institutions, almost all of the institutions not replying being very small.

The 61 institutions having full-time chaplains had an approximate population (on any one day) of 100,000 persons, or slightly more than half of the average population of all state and federal institutions in 1940, when these figures were secured. All but nine of these institutions had 500 or more inmates. No institution had more than one full-time Protestant chaplain.

In all instances but one, the full-time chaplain's salary was paid from public funds. The exception was that of a salary paid by an enterprising council of churches (Washington, D. C.) which has done very significant pioneering service in this field. Annual cash salaries ranged from \$500 to over \$3,000, the median being about \$2,000.

In addition to conducting worship, chaplains participate in many other activities. Practically all engage in personal counseling and religious education. Somewhat more than half serve on "classification" or individual treatment committees, and submit reports involving judgment or recommendation. About a third have library responsibilities. A fourth do some form of social work; and the same proportion teach prison school classes in non-religious subjects, supervise musical activities, direct inmate publications, and conduct forums. A few do club work, lead recreational events, do mail censorship, and the like.

The listing of this latter group of activities suggests that the chaplain's function in many institutions is still composed of miscellaneous duties. The Commission on Prison Chaplains has recommended that a chaplain's

functions be those which are clearly and obviously related to his role as a religious leader, therefore including: conducting worship, personal counseling, religious education, work with classification committee, and the like. Fifteen percent of the full-time chaplains are unfortunately still required to have some responsibility for custody and discipline. But it is encouraging to note that two-thirds are consulted on parole recommendations.

More than half the chaplains on full-time service have served less than three years at their institutions. Apart from the federal system, the chaplaincy has not therefore in any considerable degree become a "career" service. Twelve denominations were represented among the chaplains, the proportion tending to vary generally with the size of the religious bodies in the nation. There are regional differences in number of chaplains employed, the East North Central states leading and the Rocky Mountain states trailing.

In the 72 institutions served by 68 part-time chaplains there were about 50,000 inmates (on a particular day). The number of inmates served by each chaplain varied greatly, one serving 5,000 and twenty serving less than 250. About 10% of these part-time chaplains received no salary or fees, but most others are paid from state funds. Nineteen receive less than \$500; 26, between \$500 and \$1,000; and 14, more than \$1,000. The information received indicates that only three, possibly four, of the part-time salaries are furnished from church sources.

Nine of these chaplains give on an average one hour a week to their work, obviously to conduct worship. The time given by others ranges upward to 30 hours. Most of them carry out some personal counseling; many, religious education; and some, other activities. Their other functions, too, are miscellaneous.

The above accounts for about three-fourths of the inmates but for only about half of the institutions. The other 106 institutions are either served by "visiting clergy" who merely conduct worship, or have no religious program. It is likely that this number would be augmented by the institutions which did not participate in the study. Thus on any one day there are 50,000 inmates with no access to religious ministry. This does not include the vastly greater number in county and city jails, not included in this survey. One safe generalization is that institutions for women are served much less adequately than those for men.

Probably from 60% to 65% of the total prison *population* have access to a "reasonably adequate" religious ministry, judged purely in formal terms without thought to the personal qualifications of the chaplain. But about 70% of the *institutions* are inadequately served even from

*Information Service for December 27, 1941. Reprints are available from the Commission on Prison Chaplains.

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"The most vivid and gripping material about the Bible I have ever seen."—*Halford E. Luccock*. \$1.00

Not By Bread Alone

By ANGUS DUN

It would be hard to conceive of a clearer, plainer-speaking introduction to the "practices of religion" than this. Worship, Prayer, the Church, the Sacraments, and true Christian living are explained in terms that are understandable to laymen. This year's Presiding Bishop's Book for Lent, it will prove helpful in adult class work among all Protestants. And it recommends itself as the one current book that explains religion and the church to those outside the church's fellowship. \$1.50

Out of Darkness

By JOHN HAYNES HOLMES

If the war is going to last a long time—as Churchill and Roosevelt have warned their peoples—its meaning and consequences ought to be squarely faced—now. Here is a book that indulges in no wishful thinking. And it makes a contribution to every man who wants to start now to create a better world by showing how the values of life and society can be preserved by those ready to pay the price. \$1.50

The Family Lives Its Religion

By REGINA WESTCOTT WIEMAN

Here is a book to help parents release the power of religion in every area of family activity. It will also help ministers and teachers to find new goals and methods in the development of religious persons. "Mrs. Wieman is scientific. She is Christian. The suggested procedures are practical."—*Christian Advocate*. "All leaders in the field of family life will want to study it with care."—*Federal Council Bulletin*. \$2.00

HARPER & BROTHERS • New York

the formal point of view. Also, not one of the large prisons reports more than one full-time paid Protestant chaplain; while it is unlikely that one man can serve more than 1,200 inmates with any effectiveness.

Though there is still room for much improvement, the picture is relatively encouraging so far as *quantity* of ministry is concerned. The *quality* varies widely, and depends upon many factors not included in this study. But in terms of kinds of responsibilities given chaplains, it is not wholly reassuring.

What presents most cause for concern is the lack, outside the federal system and scattered institutions elsewhere, of any integral connection between the churches and the chaplains. Not only have they not put money into it; they have done little to aid chaplains in spiritual ways. The study indicates that this situation has begun to improve. But the chaplaincy will become adequate only as it becomes a career service, and that is possible only when state and local councils of churches aid in making it so.

The development of such career service is one of the purposes of the Federal Council's Commission on Prison Chaplains. The Commission is prepared to consult with local church councils and ministerial associations to report successful achievements in various parts of the country. It also welcomes correspondence with interested ministers and seminary students.

*Just Published***PRINCIPLES OF
CHRISTIAN LIVING**

By Gerald Birney Smith

Revised by

LELAND FOSTER WOOD

Written shortly after the first World War, this book indicated questions which again arise to dispute Christian idealism. In this revised edition, Mr. Wood retains the basic material of the original book, bringing in the important psychological theory which stresses the influence of the environment on the individual and pointing out the conflict in ethical thinking introduced by the present war.

He presents the challenge democracy has received from its competitors and discusses understandingly the issues which each thinking individual who believes in democracy but hates the sacrifice of war must decide.

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THE UNIVERSITY OF CHICAGO PRESS
5750 Ellis Avenue, Chicago

British Pamphlet Reprinted Here

The Commission on International Friendship and Social Responsibility represents practically all the non-Roman Christian churches in Great Britain. The Archbishop of York is its Chairman. For some months it has been giving careful study to basic problems of reconstruction in Britain and in the world community. It has produced a pamphlet entitled "Social Justice and Economic Reconstruction—Towards a Christian Britain."

Extracts from the document were published in a recent issue of Information Service. *Time* magazine and numerous American church leaders describe it as more significant than the findings of the Malvern Conference. It is already being studied in a number of local churches in this country.

The areas of interest are indicated by chapter titles: The Foundation Principles of Society; An Economic Charter for Today; The New Britain We Seek; Immediate Political Objectives; and Responsibilities of Christian Citizens. The pamphlets may be obtained in America through the Federal Council. (See *New Publications*, page 10.)

Brotherhood Week, February 15-22

The National Conference of Christians and Jews promotes the observance of the week in which Washington's Birthday occurs as Brotherhood Week. Its purpose is to further "justice, amity, understanding and coöperation among Protestants, Catholics and Jews in America."

In a letter endorsing this observance President Roosevelt says: "In this critical hour in our own and the world's history we, as Americans, need more than armaments and armies to make safe our democracy. We need a secure bond of understanding among all citizens, and even more, the practice of brotherhood and of willing co-operation among Americans of every creed and racial origin."

The observance of Brotherhood Week by various civic and social groups as well as churches may very appropriately be correlated with Race Relations Sunday and Brotherhood Month, as traditionally recognized in the churches. A Brotherhood Week Poster, price 10 cents; Speakers' Manual, 10 cents; and other material may be obtained from the National Conference of Christians and Jews, 381 Fourth Avenue, New York.

•News of State and Local Cooperation•

Detroit Calls a New Executive

The Detroit Council of Churches has elected Rev. Dr. Thoburn T. Brumbaugh as executive secretary, succeeding Rev. Clarence Hill Frank. Dr. Brumbaugh has recently returned from Japan where he served as a missionary of the Methodist Church among the students of the Japanese Empire. He was director of the Wesley Foundation in Japan. Dr. Brumbaugh holds degrees from Ohio Wesleyan University, Boston University School of Theology and Union Theological Seminary. He served during student days as assistant pastor and director of young people's work of the Grace Methodist Church in Dayton, Ohio, and was Methodist student pastor at Cambridge, Massachusetts, during the years 1923-1924. In the field of his literary activities he was the Japanese correspondent of the *Christian Century* and of *Zion's Herald*, editor of the Japan Christian Year Book for 1937 and of the *Japan Christian Quarterly* for 1939-1941. He is the author of "A Son of the Rising Sun" and "Re-

ligious Values in Japanese Culture."

Dr. Brumbaugh has accepted the call to Detroit on part-time until the middle of March, after which he will give full-time service.

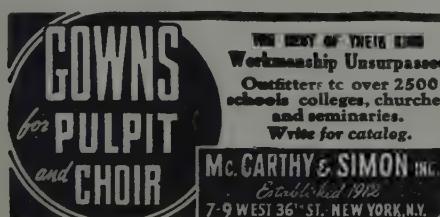
Connecticut Calls an Assistant Secretary

Miss Edith Welker, formerly Associate Director of Children's Work of the Methodist Church, has accepted the call of the Connecticut Council of Churches as Assistant Secretary. Miss Welker, a native of Connecticut, returns to the field in which she first rendered professional service. She is a graduate of the Hartford School of Religious Education of the Hartford Seminary Foundation. She has previously served as Director of Religious Education of the Hartford County Council of Religious Education and as Director of Christian Education of the New York East Conference of the Methodist Church. She succeeds Mr. R. Stanley Kendig, who has resigned his Connecticut position in order to accept a call to the "U.S.O." industrial operations

program under the National Council and State Y.M.C.A.'s of Massachusetts and Rhode Island. His work will have to do with the development of U.S.O.-Y.M.C.A. operations in selected communities where there is need for programs and service for defense workers.

Portland, Maine, Councils Unite

The Portland Federation of Churches—South Portland and Vicinity—and the Portland Council of Religious Education voted on January 5 to combine their work. As a first step in this direction they have elected unanimously as their new executive secretary Rev. Earle B. Pleasant of Scarborough. Mr. Pleasant will serve the councils on a part-time basis while continuing to carry his work as the pastor of his two churches in Scarborough. The Councils have likewise requested the Maine Council of Churches to unite the offices of the State and the Portland Councils in the same headquarters.



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Toward the Emergence of Lasting Peace

In planning the program of the Woman's Department of the Chicago Church Federation for the year, the members have kept in mind continually the problem of how the churches can best function in the present crisis. From the Missionary Institute in the early autumn, when the presentation of the study books centered around the thought of the "Christian Contribution to the World Order," through the succeeding months, the Department has tried to show that the local church can act as a "leavening" group in the interest of peace and goodwill. It is believed that in sharing in the total program of the Church in the interest of world order and the emergence of lasting peace, the cause of Christ may best be served.

Oklahoma Council Meets

The first Executive Committee meeting of the newly organized Oklahoma State Council of Churches was held on December 16. Dr. Claude Hill, President, presided, with twenty-four members present. Special attention was given to the United Christian Education Advance, with conventions to be held at Ada, Enid and Chickasha. The Oklahoma City Council is a definite part of the State Council and is giving all assistance possible in its statewide program.

Ohio Comity Conference Planned

"To review, revise and bring up to date the long-established Principles of Comity of the Ohio Council of Churches and Religious Education" has been established as the goal for a conference of Protestant denominational officials of Ohio. This conference has been authorized by the Assembly of the Council, to be held in Columbus, Ohio, April 20 and 21.

Christian Council of Atlanta

The past year marked a steady growth in Christian coöperation in Atlanta, Ga. The program was developed in the following areas: Evangelism, Civic Affairs, Industrial Relations, Race Relations, China Relief, Young People's Work, Special Services, Ministry to Service Men, and Finance. Particularly noteworthy was the city-wide Evangelistic Campaign, which enlisted the participation of one hundred and twenty-five churches. Five thousand additions to the church were reported. Special tribute of appreciation was accorded to the memory of Mrs. Anne Maupin Daniel, who served as Secretary of the Council until her death in May, 1941. Rev. Maurice L. Marling succeeded Mrs. Daniel as Executive Secretary. Dr. Ryland Knight was re-elected President for 1942.

Church Council Strengthens Interracial Ties

As an illustration of the supra-national and supra-racial character of the Church we have the following report from a church council executive on the Pacific Coast:

"Within two hours of the first stunning reports of the Pearl Harbor attack I had personally contacted the Japanese ministers of and expressed to them our sympathy and the hope and faith that our Christian fellowship during the imminent trying days shall remain unbroken and, if possible, even unimpaired. This was at approximately three in the afternoon, Pacific Standard Time. For the evening of that day I had been previously committed to a speaking engagement. However, with the coöperation of the Japanese ministers, I succeeded in visiting all Japanese churches to bring them my personal as well as official Christian greetings."

Cincinnati Calls Associate Secretary

The Executive Committee of the Council of Churches of Greater Cincinnati has extended a call to Dr. Harry K. Eversull, President of Marietta College, to become the Associate Secretary of the Council of Churches. Dr. Eversull will make a valuable contribution to the work of the

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Council. He was formerly pastor of the Walnut Hills Congregational Church and a leader in civic and religious enterprises. He knows the city. His friends are numbered by the hundreds in Cincinnati and they will be glad to welcome him once more to their city. Dr. Eversull expects to begin his work in February.

New Council Organized

Sunday, December 28, 1941, marked the organization of the Lorain Church Federation of Lorain, Ohio. Mr. C.J.W. Luttrell was elected president and Mr. John Eski, Secretary. We are happy to welcome this new Federation as an affiliated organization of the Federal Council of the Churches of Christ in America.

Sacramento Standard Leadership Training School

On January 5, 1942, there was held the first of six Monday evening courses on Leadership Training under the auspices of the Sacramento Church Council. These are to be conducted in the Pioneer Congrega-

tional Church and comprise the following subjects—"How the Bible Came to Be," "The Purpose and Program of the Church," "Understanding Our Pupils," "The Child's Approach to Religion," and "Guiding Youth's Approach to Religion." In addition to the above courses, Mrs. E. A. Fridell of Berkeley will conduct a course on "Guidance in Christian Homemaking." This is of especial value to young married couples. Dr. H. T. Tyler of Sacramento Junior College is Dean and Mrs. Annette Brown, Registrar.

Training Camp Council

There are three principal new developments in the work of the Training Camp Council in Washington, D.C. The first is participation in the forthcoming Mission at Fort Belvoir, sponsored by the Federal Council. The second is a system of inviting service men to morning church services and then to homes for dinner. The third relates to newcomers in Washington. The employee activities director of the Office for Emergency Management has asked for added places for recreational programs for

the newcomers in government service. It was suggested that the churches might help. On November 25 the Federation coöperated in the first program planned by the O.E.M. with the assistance of the P.W.A. It was held at Calvary Baptist Church.

Albany Unifies Its Forces

Rev. Richard Morford has been appointed executive secretary of the Federation of the Churches of Christ in Albany (N.Y.) and Vicinity. He began his work on January 1, 1942, while continuing as the minister of the House of Friendship. The Albany Federation represents the unification of the coöperative activities of the Protestant churches in the capital district formerly carried forward by Protestant Family Welfare Incorporated, the Department of Religious Work centering in the House of Friendship, the Albany Ministers' Association, the Capital District Student Christian Association and the City Council of Religious Education. Mr. Morford is an ordained minister of the Presbyterian Church. He holds degrees from Union Theological Seminary and an M.A. in Education from Columbia.

• Among the New Books •

Religion and the World of Tomorrow

By WALTER W. VAN KIRK

Willett, Clark & Co. \$1.50

With persuasive and convincing eloquence, Dr. Van Kirk clearly shows us why we have failed in efforts to preserve peace, and how we may, in the realest sense, approach the future as he seeks to develop our needed political ideals and objectives in the light of "the Christian ethic." In tomorrow's world Christians must lead in contending against world political anarchy. They have seen, it is true, the measures for peace which they supported thrown to the winds. But Christians now realize, as they did not before, that they "never got to the heart of the problem." Moreover, they have allowed their action to be molded by "the specifics of parochial statesmanship."

Now, in their national and international bodies, the churches are assuming an offensive in a war of movement. "The Christian gospel of human solidarity" is set over against an "arrogant and self-seeking nationalism."

Like the churches, our own government must see that it should do more than "preach about international morality." The "Eight Points," while going far, fail to prophesy what form of world government shall take the place of the "national sovereignty," which is at the root of the evil.

Estimating and appraising what economists have been saying for years to the deaf ears of statesmanship, Dr. Van Kirk searchingly reveals the errors of the nations, especially those of the United States in pursuing disastrous economic policies. Here again a Christian statesmanship, if heeded, might have led to a new world order. Today such statesmanship has become vocalized in world bodies of churches. And the author, with fine imagination and close thinking, shows how preaching must be

implemented by Christians who are just as responsible for that as they are for preaching. If the nations are to avoid the cost of war, they must pay the cost of peace.

Dr. Van Kirk tells squarely what that cost is with a knowledge which might well be the envy of a good many statesmen. He does this from both the Christian idealistic point of view and also from the realistic appraisal of the problems.

There must be "spiritual foundations" for the world of tomorrow. And these are not to be gained through "the favorite pastime" of preachers in "dragging politicians over the hot coals of clerical wrath." The guilt of our breakdown is shared by the leaders and people of all nations. The attempted isolation of our own is responsible for much of it. Dr. Van Kirk deplores any suggestion of a "gospel of vengeance."

The League of Nations was "a body without a soul" and unless the contemporary revolution becomes "a spiritual" renaissance, "victory" will be a hollow mockery. And the churches cannot condemn political, while they maintain "ecclesiastical isolation." Our best hope is in those movements symbolized in the World Council of Churches.

"The problems from which this world suffers and the circumstances antedating today's wars are not related so much to

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the clay of men as to the mind and spirit of men. The clay of the dreamer and the poet and the philosopher is the same clay from which the hands and feet of dictators and warriors are fashioned. We need to learn all that can be learned about the clay. We need even so much more to learn the secret by which the clay is molded by the Spirit and not the Spirit by the clay."

The reviewer shares what he is sure is the feeling of gratitude by Sidney L. Guillard, as he has witnessed the seeming destruction of his work from his (perhaps devastated) home in Honolulu, that his disciple, Walter Van Kirk, so courageously and patiently and resolutely wears his prophetic mantle.

C.S.M.

Ransoming the Time

By JACQUES MARITAIN

Scribner. \$3.00

The noted and liberal Catholic philosopher continues his effort to apply his neo-Thomist philosophy to contemporary problems. His underlying theme is human culture viewed in the light of the Thomist "Christian Wisdom."

There are three contemporary systems of thought, nominalist, idealist and realist. The first is that of "enslavement," the second is that of "egalitarianism," the third is the "true philosophy of equality which does not suppress inequalities, but bases

them on equalities, as something more fundamental and turns them, by virtue of justice, into an equality concerned with the use and fruition of the common good." This is "the true idea of equality." The unity of mankind requires "the orderings and hierarchies" of the essential community," and M. Maritain terms this "a proportional equality" in mankind.

Passing on to the question, "Who is my neighbor?" the author is led into the expression of the most liberal Catholic view of co-operation between differing religious faiths. These differences, in themselves, sharpen human conflict. But there is a community of heart that need not involve the intellect. One must not yield in "dogmatic integrity," or seek any "common minimum of truth." But there may be a fellowship of heart and love and even "friendship between (differing) minds," without involving any more visible communion in symbol or ritual. "A Thomist and a Barthian will always clash in theology and philosophy," but they "can work together within human society." Thus a most liberal Catholic dismisses any possibility of the inclusion of the Roman Church in the World Council of Churches with its present metaphysical basis.

While condemning anti-Semitism and extolling "an incomparable quality of Jewish goodness," M. Maritain says that "at a crucial moment" Israel "chose the world" and their penalty "is to be held captive by their choice." Money has for the body of Israel "a mystical attraction." Its acceptance of the Cross is the final solution of the "mystery of Israel."

These are but excerpts in a controversial but rewarding volume with whose views it would pay every Protestant thinker to be familiar.

There are also included critiques of the philosophies of Pascal and Bergson, interpretations of Catholic symbols of worship, and a description of Catholic social action, with an appendix of relevant Papal encyclicals.

C.S.M.

Dangerous Days Ahead

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A Sequel to Men, Money and the Ministry

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American churchmen will do well to read and to think about some of the things the

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leaders of the British churches are saying. Unless we keep in touch with developments over there, collaboration with them will be impaired. *Putting Our House in Order* was planned before September, 1939, but it became more important as the war progressed.

It may be described as a reform campaign document of those in the Church of England who believe that "the Church cannot have any effective and decisive word to say about the nature of a New Order so long as her utterances are belied by her refusal to remove what are widely recognized as wasteful and indefensible anomalies in her own administration of resources and man power."

The Foreword is signed by the Archbishop of York and more than one hundred bishops and other leaders of the Church of England, both clerical and lay. In subject matter and language the book will probably be surprising to some Americans who are in the habit of exercising cautious restraint in any reference to the handling of invested funds of the churches, or in reference to ministers' salaries. It is refreshing to read such direct language as this: "The use of existing endowments is wasteful and wrong. This hinders the Church from being a true community. The inequalities between benefices are gross, glaring and irrational . . . As things are, the degree of inequality and the kind of inequality among the priesthood are no small scandal."

To read this book and the British pamphlet on *Social Justice and Economic Reconstruction* (see page 7) is to see the obvious ferment of ideas in England with which we need to become more familiar for

our own good and for the sake of future collaboration. R.P.B.

The Church's Opportunity in Adult Education

By EDWARD P. WESTPHAL

Westminster Press. \$1.25

Dr. Westphal believes that we must face the opportunity and challenge of the modern world with a faith that religion has the key to a better future. He holds, however, that this key will never be used rightly unless we have an adequate program of Christian education for adults. The author is free from the illusion that we can merely educate a generation of children to do what ought to be done, because adults shape the world in which children are being educated.

The author reports studies showing the adult's ability to learn. He notes also the remarkable progress of the adult education movement in general, which in 1924 enrolled 14,881,500 persons and fourteen years later had nearly twice that number, 27,083,000. Added reason for emphasizing adult education arises from the fact that at the present time there are in our population over 2,000 adults for every 1,000 children under 16, whereas in 1790 there were only 793 adults over 20 for every 1,000 children under 16.

The Church's purpose in adult education is to change the lives of adults through continued growth. Such growth takes place through experience. Growth in Christian character comes particularly through experience with Christ. The curriculum of adult education embraces the total process of guided experience in learning. Some

essential elements in a balanced program of educational experience in the Church are fellowship, worship, participation in social and recreational life, discovering and acquiring new knowledge, participation in projects of service, and aggressive action leading toward social betterment and reconstruction.

If a church develops a program based on vital needs, it will be sought out by adults because they live where the real issues of life are being met. At present adult Sunday School classes enroll about 9.9% of the adults of the country. The Church should become a sort of university of opportunity for Christian adults.

The author gives an analysis of activities and of opportunities in the Church, along with suggestions as to organization based on the principle of functional relationships. He urges that special attention be given to young adults and particularly to young homemakers. For all this work we shall have to find leadership, but the author believes that such leadership is available or can be trained. A more efficient set-up will enable the Church to draw more generously upon gifted leadership in the community.

This book will repay all students of religious education and all who are concerned with adult work. Every church should study its program in the light of the suggestions which have come from Dr. Westphal's extended experience in this field.

L.F.W.

The Unquenchable Light

By KENNETH S. LATOURETTE

Harper. \$2.00

Professor Latourette sums up and applies the findings of the massive volumes of his previous "History of the Expansion of Christianity" in one of the most illuminating and heartening works of our time. He follows the main thread of the earlier studies: "no fact of history is more amazing than the spread of the influence of Jesus," and no other life has been "so potent in the affairs of men." And Dr. Latourette seeks to answer the question: How was it that ideas and ideals so contradictory to much in human nature, and alien to all of the cultures in which they gained currency, attained such wide power? Also

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why has Jesus' influence "gone forward by great pulsations and why has each major advance been followed by a recession?" (such as that of our time).

The essential factor has been an "inner vitality" which we need to discover. Christianity is basically "so revolutionary that it is never fully at home anywhere." While there have been extraneous forces favorable to Christianity, the most active agent in its propagation was, from the first, the Church; which is its "unique creation." The author reviews the periods as set forth in his earlier histories, revealing the stages of recession and advance. The fourth great age of advance was from 1815-1914. Protestant Christianity had "a much larger

place in shaping mankind as a whole" than ever before. Dr. Latourette describes the factors to which this was due, especially in reference to the kinship of Protestantism with democracy and individual enterprise. But the Church still held the central place.

The latest era, from 1914 to the present, "may prove to be a major recession," and we are given the reasons for such a possible forecast. Democracy is eclipsed and "Christendom" disintegrated. But there are still forces at work for recovery and when we take everything into account Christianity has "augmented its influence." The author believes that, in spite of ebbs, this will go on. Christianity has survived the death of cultures and in all the recessions

preparation has been made for a great advance. Through Jesus, God "touches human life" and His light "is the light of men." It is this life and light "emanating from the creative heart of the universe" which are "the sure hope" of the future. It is "the Unquenchable Light." This volume is characterized by amplitude of perspective, and unerring sense of direction and an insight that penetrates to the very heart of history.

C.S.M.

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S.M.C.

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Edited by Moses JUNG

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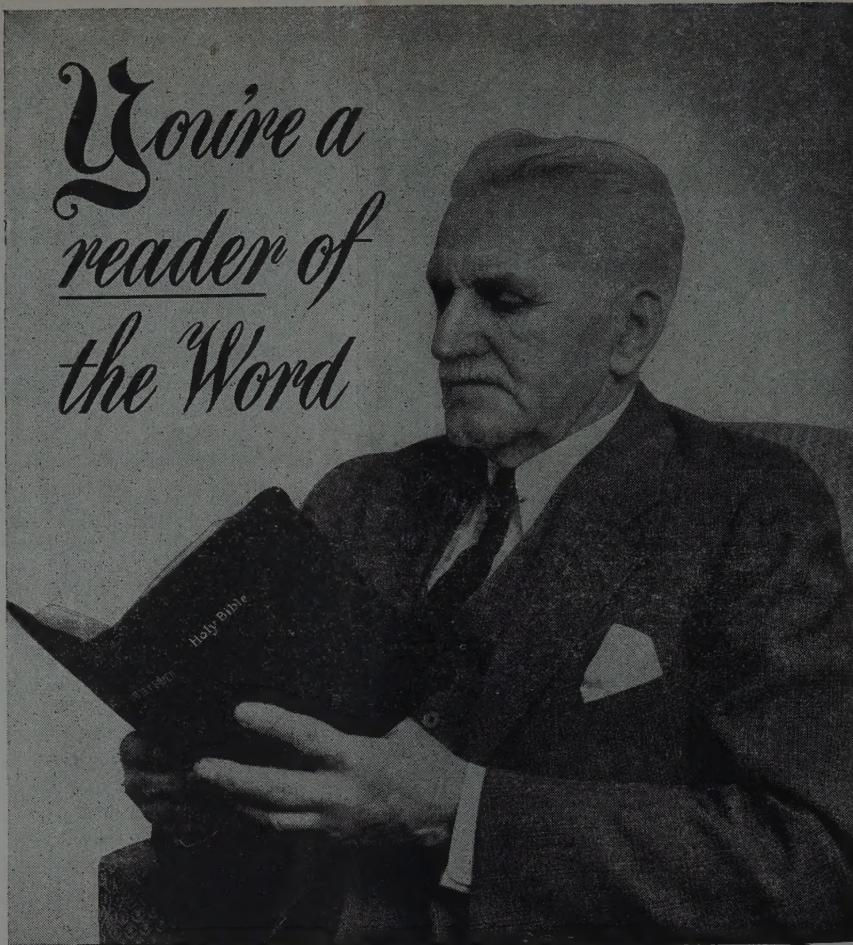
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